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OLIVE TREES



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I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11:3,4.

R. M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK

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No. January, 1907. 1

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

JANUARY, 1907.

1.

QUESTIONS OF THE HOUR.

THE REFLEX INFLUENCE OF FOREIGN MISSIONS UPON THE SPIRITUAL LIFE OF THE CHURCHES AT HOME.*

REV. HENRY A. STIMSON, D.D., NEW YORK.

Spiritual life is the life of God in the souls of men. The only spiritual life, in church or individual, worth considering is that which demonstrates itself in life. As in experience we know nothing of disembodied spirits, so in religion any claim of spiritual attainment that does not reveal itself in temper and purpose and character is beneath attention, if indeed it is not altogether spurious.

As the foreign missionary service is the most strenuously and steadily practical, as it makes the most continuous and exacting demand upon the entire life of the Christian missionary, it may be expected to have a powerful influence upon the spirit and life of the church that sends him forth. He is in the forefront of the battle; he never loses touch with the enemy; for better or worse the whole army responds to him. My task is simply

to estimate our indebtedness to him in a given direction.

In the first place, then, the reflex influence of foreign missions on the spiritual life of the home churches is to be seen in **the extent to which it forces upon the churches at home the truth of human brotherhood.**

Never were men so near to one another; never were class and tribal and racial distinctions so hateful; never was there such meaning to the idea of a common humanity; never did human brotherhood have such a grasp upon men's thoughts, or seem to be so near to a realized conception, as to-day. The channels of life are open, or opening, in all directions, and the red blood of a common manhood, richer, thicker, fuller of life than the ichor of the gods, pulsates in them. "The Parliament of Man, the Federation of the World," seems no longer a poet's dream. And yet in such a day we, here at home, are the victims of a most pernicious and persistent Phariseism, our miserable Anglo-Saxon vainglory.

If, with Dr. Samuel Johnson's friend, we do not say, "All foreigners are fools," we act as if we believe it. We are very sure that most foreigners are a poor lot. We alone are the dowered of God; we are the arbiters of destiny, the sole and proper assignees of place for the races of the world. Say what we will in public utterance; pledge ourselves as we may in

*Read at the Centennial Anniversary of the Haystack prayer meeting in Fifth Avenue Presbyterian Church, New York, and published in OLIVE TREES through the courtesy of Mr. F. P. Turner, General Secretary of the Student Volunteer Movement.

formal treaty—we betray ourselves, we use opprobrious names, we break out in acts, public as well as private, that show both our animosity and our contempt. We would have the negro “know his place.” The Chinaman, the Hindoo, all the Asiatics, even the Japanese and the Slav, we would have keep far away.

It seems to be a feeling rooted in our very blood that God made the Anglo-Saxon of superior clay, and that even in our religion we have something for which the foreigner is not fit. We will not be taught that the Egyptian, the Hebrew, the Greek and the Roman have done exactly the same; and that, in turn, the great wave of the common humanity has rolled over them all. We will not believe that arrogance is as deadly a vice as avarice; and that Phariseeism is as fatal to the life of the spirit as is profligacy.

It was against this spirit that the missionary Christianity of the first century hurled itself. Antioch, and not Jerusalem, was made its center. Its missionaries were soon found in all lands; its converts were of every class—“barbarian, Scythian, bond and free.” If, as has been said of it, “the gospel took to itself the wings of every energy which then carried men to and fro between the three continents;” if it “used the ways and ships of the empire;” if it “went in the track of the caravans;” if it “flowed through the arteries of the Greek language, philosophy and literature;” if it “went wherever books had gone before it, and culture was a preparation of the soil for its reception;” if equally it “penetrated forests and wilds by its adventurous missions”—it was always and everywhere, that it might proclaim men alike children of God and win men to their common Heavenly Father. It knew no difference before the common need and the common redemption.

To-day our foreign missionaries are engaged in the same work, and, in the face of our selfish bigotry and our shame, are forcing upon us the same truth. When a daughter goes out of one of our beautiful New York homes, and, putting her hand in the hand of her young husband, follows him to South Africa, as Dr. Willard Parker’s daughter, Mrs. Laidley, did nearly three-quarters of a century ago, and is not daunted by life in the Kaffir kraals, refusing to return even after her husband’s death, our churches are forced to believe that Kaffir men and women must be worth saving. When, but the other day, a missionary was seen, as soon as the Boxer outrage was checked, hurrying back to those of whom he spoke as “my dear people,” we were forced to ask searching questions about Chinamen. And when that young girl in the hospital at Tungcho, Mary Porter’s pupil, begged to be permitted to return from her sick bed to her native village at the price of abandoning all her brilliant prospects as a student, because she hoped that if the men of her village saw that she whose father and mother and brothers and sisters they had killed because they were Christians, could come back to them with no hatred in her heart, they might believe that Jesus, her Saviour, loved them too, then we are compelled to believe that the Chinese soul has as lofty a conception of the love of Christ as any of us have.

When, in 1862, we saw in Minnesota a Christian Indian, John Otherday, at the risk of his life, bringing into the settlement a group of white families whom he had rescued and hidden and led to safety in the terrible Sioux massacre, then we had to believe that a Sioux Indian could meet the supreme test of Christian fidelity. When many a convert—Sandwich Islander and Khoord, Brahmin and Chinaman—is seen as preacher of the

gospel able to move a multitude of his own people as no white man could, or as scholar in the deep things of the gospel lore, or as martyr when the hour calls, as the other day in China, we are forced to shake ourselves out of our incredulity. The beautiful life of Ge Gam for more than a generation has been a standing rebuke up and down the Pacific Coast to the hatred of the men of the Sand Lots, as the interest of the Christian churches of San Francisco in their own missionaries in Japan and in other Asiatic fields, is the surest solvent for the race bigotry and hate which to-day are putting us to shame before the nations of the world.

The testimony of the foreign missionary cannot be gainsaid; the evidence of the Christian convert cannot be withstood. In every mission field brotherhood is a reality. Condescension and toleration have long since given place to honorable and honoring mutual respect, and the honest mutual affection of men who are alike children of God.

In the second place, foreign missions keep open the way to spirituality for us all by **maintaining religion in relations in which a clean life is the *sine qua non* of a religious profession.**

We have sadly to acknowledge that that is not the condition under which we are living at home. Mr. Emerson said, "Character is the definition of power." The revelations of Wall Street and the domestic life of Fifth Avenue give it the lie. With all the splendor of our great churches and our imposing philanthropies, when we see the arrogance of power and the absolution that wealth and social position secure for wickedness, and the impotence of public opinion, together with the utter dissolution of church discipline, we have to recognize that not only our Christian civilization, but our Christian profession carries a load which makes the

spirituality a difficult attainment. We all admit that a revival of religion, whenever it comes, has to do with much moral housecleaning.

Here, on the other hand, is a Christian service in which personal character is the first and last challenge, when often even life itself depends upon it; and where the least suspicion would mean instant and total ruin. Is it conceivable, for example, that our honored veteran, Dr. Wm. Farnsworth, could have traveled unharmed and unhindered for more than fifty years up and down the hills of Asia Minor, if there was in any man's mind a doubt, not simply as to his personal character, but as to the character of any American missionary? Would George Bowers have been permitted to live for half a century his saintly and beautiful life, which has left a fragrance as of their own sandalwood, among the natives of Bombay—would John Paton ever have returned from the New Hebrides, or that inscription ever have been set up in Aneitium, "When John Geddes came in 1848 there were no Christians, when he left in 1872 there were no heathen"—if in the one case or the other, there had been a question whether under any conceivable circumstances, because of the missionary, any woman or girl was not safe?

When, the other day, the Governor of Chi-li wrote a book, endorsing the religion of the Christian missionaries, testifying to their honorable motives and purity of character, and ordered it to be used as a textbook in the five thousand schools which he was establishing in his province, was it not a splendid witness to the personal character of the long procession of devoted men who, for a century, following Robert Morrison, who went to China in 1807, have toiled and suffered and at last conquered in getting a hearing for the gospel of Christ in that greatest and

most unconquerable of the great peoples of the world?

When Bagates, our first missionary to Bihe, was preparing to sail, a friend said, "Are you not afraid? The dangers of Central Africa are great." His answer was, "I fear only one thing, that I may fail to do my duty." Is it any wonder that our missionaries are found to be men who are near to God? Any wonder that both the story of the number of converts added to the churches on the mission fields and the often startling nobility of their character put us continually to shame here at home?

But, once again, in the third place, the foreign missionary work gives **meaning and intensity to the whole range of Christian truth and practice that gathers about the sense of personal dependence upon God.**

How many scenes crowd upon our minds! Coleridge Pattison, alone in the canoe, facing certain death; James Hannington pushing into the unbroken forest of eastern Africa, and Keith Falconer going single-handed to make his home among the fierce Muslims of southern Arabia; John Paton closing his eyes in prayer and keeping on with his work while the savage aimed his gun at him from the edge of the field; Judson and his wife, after many years in Burmah, still without a single convert, sitting alone at the communion service, and to the inquiries of friends at home, asking "What are the prospects?" answering, "As bright as the promises of God"; Justin Winsor in Sisur teaching his people to grow and cure sisal grass to withstand famine; Robert Hume taking on his great heart the stupendous task of founding a university for the Mahrattas; Myron Pinkerton lying down for his last sleep on the borders of Umzilla's kingdom and writing home, "To-morrow we go forward"; and

Charles Gordon, in the same spirit, sending his last message from Khartoum, "Never say 'no' to God"—what is it all but one long, uplifting testimony to the reality of the "old-time religion," which is kept thus forever "good enough for us."

We are demanding to-day a social Christianity. We are preparing to measure ourselves against the temporal as well as the spiritual needs of the community. But sociological work began on the mission field. A hundred years ago Samuel Mills had definitely in mind industrial work. As early as 1817 our Ceylon Mission started medical work, and collected money for a hospital. In 1827 the American Board sent instructions to its missionaries in the Sandwich Islands to start schools. To-day in a far truer sense than the Roman who first wrote the sentence meant it, to the missionary nothing is indifferent. The clothes, the food, the home, the tillage, the industries, the trade, the language, the schools, the manners, no less than the morals and the religion of his people, are all his immediate care. All this makes religion human and makes it effective. It also crowds the missionary himself up against God in his utter dependence. The churches at home are keeping him poor, the daily exigencies of his work keep him pious. If we would attain to his spirituality we must pay heed to his example; we are in need of something of his discipline.

Finally, though very much more might be said, the foreign missionary service opens the door for spirituality by **its demand for that self-sacrifice in which alone lies power.**

What room have we for sacrifice? What do we know of its meaning? Gregory's boast, "The Church can no longer say, 'Silver and gold have I none,'" and the cutting reply, "Yes, and no longer can she say, 'Rise up and walk,'" were never

more true than they are to-day, if we will but be honest with ourselves.

And what of the missionaries? Hear James Chalmers returning to New Guinea and his death, "I do not want any man to go back with me who talks of sacrifice." Hear the young Mackay in far away Uganda, on his deathbed, his work hardly begun, saying, "If the Lord wants me more than he wants my work, I am ready. His will be done." Is it any wonder that Uganda is to-day one of the miracles of Christian triumph? After thirty years having one of the largest churches in the world, with one of the most thoroughly Christian communities about it? Or is it strange that the son of Bishop Hannington, the first martyr on that bloody field, should have baptized there the other day the son of the man who ordered his murder? Is it any wonder that China is awakening with her face set toward Christ, where Horace Pitkin and his fellow missionaries so bravely gave themselves to death, and 200 of the 400 of their native Christians at Tung Chu went down into the same cruel martyrdom? If the blood of the martyrs is the seed of the Church, what can we hope to accomplish if all that we have to shed is ink?

The tree bearing on its trunk the record



Every great truth in the non-Christian religion is found in a purer and richer form in the Christian religion. It is true that Hinduism teaches the immanence of God; it is true that Mohammedanism teaches the sovereignty of God; it is true that Buddhism teaches the transitoriness of our present life; it is true that Confucianism teaches the solemn dignity of our earthly relationships and our human society. But are not all these truths in Christianity also? And in Christianity each one of these truths is balanced by its just corrective, which is absent from the non-Christian religions. Hinduism teaches that God is near, but forgets that He is holy. Mohammedanism teaches that God is great, but forgets that He is loving. Buddhism teaches that this earthly life of ours is transitory, but it forgets that we have immortal souls. Confucianism teaches that we live in the midst of a great framework of holy relationships, but it forgets that in the midst of all these we have a living help and a personal fellowship with the eternal God, in whose lasting presence is our home.—*Robert E. Speer.*

of Livingstone's death, put there by Jacob and Susi, his faithful Zanzibar followers, when they found him dead on his knees in the Bangwolo swamp, has rotted and been cut down, but the grass that grows rich and strong on the spot where he died is the promise of the harvest of life and hope which he made sure for Africa. His last prayer is being answered, and the noble devotion of his heroic life is the inspiration of countless young hearts in every Christian land to-day, eager to make their lives count, as his did, for God and for the world.

This is the reflex influence of foreign missions; this one part, though by no means all, of the service of the foreign missionary. Let me sum all up in the words of the late Bishop Westcott, spoken not long before his death: "Foreign missions proclaim a living Saviour and King of all men. Foreign missions vindicate for the Church the energy of a divine life. Foreign missions, in a word, express a great hope, kindle a sovereign love, feed an unconquerable faith; and we, too often depressed, chilled, disheartened by the cares of the passing day, require the inspiration they bring for the blessing of our lives."

NEWS OF THE CHURCHES.

ABROAD.

Latakia, Syria.—Writing Oct. 30, 1906, Miss Wylie says:

Our schools opened the first Tuesday of this month. I have fifty-two girls in the Boarding School, and about the usual number of day pupils, who are from our own quarter of the town. The boarders, I think, are from fourteen different places. The most of them are bright looking girls, and I hope they will do good as the result of their being here. Everything is moving quietly in all departments. May God pour out His Spirit upon us all.

Cyprus.—Under date of Nov. 11. Rev. Walter McCarroll writes briefly as follows:

In my last letter I mentioned that I was sending Colporteur Zacharaki to Famagusta to take a house, if possible, and reopen the work there. He went there as directed and endeavored to find a house in a suitable part of the town, but could find only one at a very high rent, and on condition that no preaching services be held in it. He was, therefore, compelled to return without effecting his purpose. Since the disturbance in Famagusta last February, the work of colportage has been at a standstill throughout the Island. It seemed wisest to us, therefore, to discontinue entirely the work of colportage through a paid colporteur, but to work more quietly through other agencies as opportunity offered. In the beginning of this month, therefore, Colporteur Zacharaki with his family returned to Smyrna.

Our day school here in Larnaca is doing more satisfactory work than in past

years. We are collecting more tuition and selling a larger number of books at a profit. The religious instruction likewise is more satisfactory since the introduction of the Blakeslee Bible Study Lessons.

We are rejoicing that the Syrian field has been reinforced, and that the work of the Lord is to be maintained with energy in that field. In response to believing prayer the Lord has thrust forth laborers into the harvest. If only the reviving time would come!

Tak Hing, China.—In OLIVE TREES for June, 1906, on page 126, were printed two outside and two inside views of the



“Robert McNeill Memorial Chapel.”
Over the front door of one view of the

building is an inscription in Chinese characters, reading, when Romanized, "Lai Pai Tong," and meaning "Worship Hall," the name adopted in China to distinguish a Christian church edifice.

At that time the memorial slab was not ready, but a few days ago, the mail brought another photograph, showing the interior wall behind the platform, with the slab and its inscription both in Chinese and English to one side of the pulpit. In order that the letters of the inscription might be legible, the artist could reproduce only about half of the picture, but the chair on the platform will indicate correctly enough the position of the memorial tablet.

This chapel, the first place of Christian worship erected in Tak Hing Chau, and already the birthplace of souls, is the fit-

For some reason letters from this field have failed to reach us in time for this



issue of OLIVE TREES. But we are able to substitute a picture of the missionaries



ting memorial of a man who always showed a deep interest in missionary work and was at the time of his decease a member of the Foreign Board. And it should be known that Mrs. Robert McNeill and her family have met the whole expense of erecting and furnishing the building, although the actual cost far exceeded the original estimate.



as they appeared a few months ago, with their home, and a group of native Christians, which will certainly arrest attention.

AT HOME.

Allegheny, Pa.—These items are from Central Board of Missions:

FINANCIAL STATEMENT.

	On Hand Nov. 1 '06.	Receipts.	Expenditures.	On Hand Dec. 1, '06.
Southern Mission	\$2,145.91	\$929.33	\$508.33	\$2,566.91
Indian Mission	3,020.17	431.41	703.33	2,748.25
Sustentation	288.47	5.14	293.61
	Deficit.			Deficit.
Domestic Mission	1,288.22	938.48	60.62	410.36

Domestic Mission.—Clerks of Presbyteries will remember that the quarterly distribution of Synod's appropriations will be made at the meeting of the Board on the third Wednesday of January.

Southern Mission.—Miss Hattie Kingston, who has proved herself to be a "faithful and efficient teacher," has resigned. Her name will soon be changed.

Miss Greer, on account of sickness in the home, has not as yet returned. Miss Grace Rawlins of Nashville has been selected a teacher.

The enrollment in the Selma School has reached 452, in Pleasant Grove 85, and East Selma 50.

At Valley Creek there is a Sabbath school but no day school.

Dr. Wylie gave a very encouraging account of the work at Selma. Our mission he reported as comparing favorably with any of the others he visited. The very best of feeling exists between the principal, the teachers, and the congregation. The industrial department is proving quite helpful. An additional room will have to be added to the building at Pleasant Grove. The work will

be done by Professor Bottoms and his scholars.

Indian Mission.—Dr. Kilpatrick was the assistant at the late communion. Although the weather was very unfavorable, the attendance was good. There was an accession of three; two whites and one Indian. Mr. McCune has been assisting in the work during Mr. Carithers' absence at Guthrie, when the legislature was in session and the constitution of the new State was being prepared.

J. W. SPROULL.

Philadelphia, Pa.—Miss Tillie Armstrong passed from this life August 20, 1906, after a lingering illness, during which she gave evidence that she was trusting in the Saviour and expressed her belief that He was all-sufficient. The L. M. Society of Third Reformed Presbyterian Church, of which she was a member since its organization, tenders its sincere sympathies to her sister and friends, praying that they may have the consolation of the Holy Spirit.

COM.



No man can get a blessing and keep it all to himself without having it like stagnant water in his soul; but if it overflows to others it shall become a perennial spring to himself and to the world.—*Wilton Merle Smith.*

MONOGRAPHS.

FROM KANSAS CITY TO LATAKIA.

At a meeting of the Interim Commission of Kansas Presbytery on Oct. 17, 1906, in the church in Kansas City, the pastoral relation between myself and the congregation in that place was formally dissolved and my first pastorate was officially terminated and the severing of many tender ties was begun. An impressive communion season had preceded this, in which we had the efficient assistance of Brother Samuel Edgar, of La Junta, and several new names were added to the roll, one by baptism and profession of faith. The evening following the meeting of the Commission was spent in taking leave of the people in accordance with a plan they had kindly and thoughtfully made, in which we received new and precious tokens of their loving regard and self-sacrifice for us. After a few days with our friends in Olathe, we took final leave of Kansas City and hastened on to other friends at Beaver Falls. The days assigned for the leave taking there also soon passed, and with "golden" tokens of the good will and friendly interest of the friends, both of Beaver Falls and Greater Pittsburg, we were on our way to New York. Here we found further evidences of the interest of our church people in Missions, and therefore in missionaries. The pastors of the three New York churches well nigh killed us with kindness, each generously insisting on giving over one of his Sabbath services to the new missionary. By the kind arrangement of Mrs. and Dr. Sommerville, the evening before our departure was spent in their home, with a fine company of their young people and the pastors of the city, and members of the Foreign Mis-

sion Board. We were most hospitably entertained during our sojourn there at the pleasant home of Mr. Carlew.

On the morning of Oct. 10th, we went aboard our steamer, the *Oceanic*, of the White Star line, and after a pleasant voyage of only six days, with only a little of the anticipated "unpleasantness" experienced by each one of us, but quite enough, thank you—we arrived at Liverpool, and the same day went on to London. Finding our steamer for Latakia did not leave until Oct. 25th, we remained a few days in London, visiting places of interest, and going on the week following across France, through Paris and Lyons and Marseilles, where we took ship again Oct. 25th. We might say in passing that London impressed us as the most dignified and orderly, Paris the most beautiful and polite, and Marseilles as the dirtiest city we had ever seen.

We were happy in finding on board our steamer at Marseilles Dr. Geo. M. Mackie of Beirut, who was returning from a six months' furlough to his work as superintendent of the Jewish Mission there. He was excellent company, and relieved us of the feeling that we were strangers in a strange land—or on a strange sea—very quickly. The "Great Sea" behaved very well all the way, and gave us little occasion to feel like the "great fish" when it had swallowed Jonah—some years ago in these same parts.

We had glimpses of Naples, with its Vesuvius, Stromboli the active volcano seen at night, the Piræus with Athens in the distance, Smyrna near Ephesus, and Constantinople, where we tried to land, but it being the day the Sultan went across the bay to pray on the "very carpet on which Mohammed kneeled to pray,"

they were taking extra precautions for his safety and were not allowing ships to come in or go out, and were excluding all visitors they could. We could have insisted and made out to get around some, but understanding we might expect annoyance almost continuously, we gave it up, considering the game not worth the powder. We passed Rhodes on Sabbath morning and reached Beirut on Monday afternoon.

As our ship was to lie here until Thursday, and it was more expensive to stay aboard than to land, we went ashore and found a most hospitable place to stop at, the Victoria Boarding House, kept by Mrs. Najourn, a native, but a thorough Christian and refined lady. We did not expect to find anything like Beirut in all Turkey. It has almost the comforts of a modern up-to-date city. The American Protestant College was that which first commanded our attention. It is a grand institution. This year it has 860 students and had to turn more than 50 away for lack of room. We were present at chapel and looked into the faces of this great company and took courage. The day we arrived was a day of sad tidings for the missionaries there, as the word had just come of the sudden death of Rev. Eddy, one of the most beloved and efficient of their band, and that morning a child of one of the college instructors had taken poison and was that night in its little grave. We met the big-hearted friend of all missionaries in Turkey and Egypt, Mr. Fryer of the American Press, and were royally entertained in his home and were permitted to look over that wonderful plant where they print, bind and distribute so many thousands of Arabic Bibles yearly, and do all the work right there, except making the paper.

Wednesday evening, Nov. 7th, we went aboard again so as to be ready for an

early start next morning for the last stage of our journey, which we completed early on Friday morning. The sun was just coming up behind the mountains, which are beyond the town from the harbor, and made a beautiful picture for our first impression of our new field. There was a joyous meeting with mission friends and thanksgiving in our hearts to Him who rides upon the floods and makes the winds His servants.

ANDREW J. MCFARLAND.

THE OAKLAND MISSION.

As far as known there are about ten white members of our Church and about as many adherents in Oakland and vicinity. On account of the distance and for other reasons, only a few of these are regular in their attendance at the meetings on Sabbath and Wednesday evenings. I could not ascertain the number of Chinese members. Some who formerly attended the mission have moved away since the earthquake. Others, however, I was told, have taken their place. The night I was at the mission, a young man was present who had just returned from China.

The mission building is in Chinatown, not far from the centre of the city. It is well located for work among the Chinese, of whom it is said there are, at the present time, 10,000 in Oakland. A third story has lately been added. The scholars rent the entire building in order to keep out undesirable tenants. They pay \$150 rent monthly, subletting part of it; the church pays \$30.00 a month. The rooms in which our work is carried on are in the second story. They are in excellent condition, better, the friends say, than ever before.

Prayer meeting has been regularly held since Mr. Faris left, on Wednesday and Sabbath evenings. As nearly all the

scholars are cooks, they cannot attend in the day time. I was present on Wednesday evening, October 24th. Mr. Dill, Dr. and Mrs. Wallace and six Chinese were present. Lee Ho Yee, who acts as an interpreter, led. He did well. His remarks on the subject for discussion would have done credit to any of our members, as would also those of Lu Yen, the other interpreter. The other Chinese read verse about. The meeting was very enjoyable. I was favorably impressed. Good work has been done in that mission.

The Chinese who were present at the meeting expressed themselves as desirous that the mission be continued and will, I am sure, contribute to its support. Mr. Dill and Dr. and Mrs. Wallace expressed themselves in the same way. They are also hopeful as to the future, if the right effort be made. Mr. Dill is a contractor. He says there is quite a demand for first-class workmen. He has advertised in our church papers for "two or three architects and builders." Contrary to what was to be expected, the unions do not in any way interfere with him. He also stated that the opposition to the Chinese is not by any means as bitter as it was a few years ago.

We in the East do not realize the importance of the Pacific coast. The Pacific is the greatest of the world's oceans, serving the most populous of the world's countries at our doors. The prediction of Sec. Seward that it would be "the chief theatre of events in the world's great future," is likely soon to be fulfilled. People from all parts of the country are flocking to the cities on its coast, and will continue to do so in constantly increasing numbers. San Francisco and Oakland will become great centres of influence before long. How important that this influence be exerted on the right side. Today it is not. The moral and religious

condition of the community is simply deplorable. "Godless" well describes it. There is no Sabbath. The saloon is all-powerful. The recent revelations of graft in connection with the distribution of relief funds are almost incredible.

One would think that the impression made on the citizens by the earthquake would be lasting. I stood on Knob Hill, San Francisco, and saw what was left of the magnificent Flood Mansion and the Fairmont Hotel, and looked down on the scenes of destruction on all sides below, scenes it is impossible adequately to describe, and wondered if the impression could ever be effaced from the memory of those who had witnessed them. I availed myself of every opportunity to converse with the people of the city, especially with those who had been there during those days and nights of horror. It did seem as though no deep impression had been made. The earthquake and the burning appeared to be regarded simply as a nine days' wonder, and conversation relating to them was soon dropped, usually with a significant shrug of the shoulder. The hand of God is not recognized in the terrible calamity.

In such a community, so important and so godless, our Church should have a mission. There is a work for her to do there. The intention of Synod in placing the mission under the care of the Colorado Presbytery was not to have it conducted with exclusive reference to the Chinese, but "as a Chinese Mission and a Domestic Mission"; in other words, if possible, to have there a congregation of our people where our members can worship, and from which as a centre our principles, so much needed there, can be disseminated. The need is very great. We must not shirk our responsibility.

The question as to the continuance of our work in Oakland is no longer an open

one. The mission is now wholly under the care of Colorado Presbytery. Except to honor the drafts of its Treasurer, the Central Board has no more to do with the mission than has the Foreign Mission Board. (Minutes, pp. 43 and 53.) In some respects this is an advantage. That Presbytery can exercise an oversight that could not be done by a Board in the eastern part of the Church. Mr. Allen has been appointed by it to take charge, and will soon enter on his work. He should be made to feel that he has the sympathies, the prayers and the financial support of all our members. Mistakes in the past, and there have been mistakes, should not now be allowed in any way to interfere with the present effort. If it fail, there is no probability another will soon be attempted.

J. W. SPROULL.

INDIAN MISSION.

I spent two weeks in the Indian Mission and assisted in the communion services on Nov. 25. On that day one Indian girl and two white girls were received into the Church. The two white girls were baptized, and eleven Indian babes were also baptized. As the Indians come in and camp on the Mission grounds, it is possible to hold two services each day of the communion week; and these services were held Friday, Saturday and Sabbath and one on Monday. The attendance was interfered with by the rain, snow and cold. Yet the house was well filled, and much interest shown on Sabbath, when the sermon was translated into Comanche by Robert, and from Comanche into Apache by Yellowfish. An effort is being made to translate Psalms 67 and 136 into Comanche; and verses of these were sung after some of the week day services, and we wish the Church could have seen the glow of joy on the

faces of the Indians at the prospect of having Psalms in their own tongue. The services all through were as orderly as in any of our congregations, and seldom have I seen as much feeling at the Communion Table as here.

Miss McKnight and Miss McFarland have fifty-three boys and girls in the school and are doing a good work there. William stands at the head of the list in committing Bible verses, with 213 verses committed in October. Mary Carithers has charge of the girls and has a busy time of it, and Mr. Moore the same with the boys. As there is no farmer at the Mission, Mr. Coulter is not doing much work in the broom shop.

There is no room for a drone in that hive. All have plenty to do, and are willing workers. Every Saturday evening all meet for prayer and consultation, and the visitors will not soon forget the meeting on Saturday night, when fifteen persons led in special prayer for three or four who had forsaken the Jesus road; nor did we wonder much that these all appeared before the Session on Sabbath, confessed their faults, and were restored to privilege. Both Yellowfish and David are efficient elders.

The herd of cattle supplies the Mission with the best of meat, and also a surplus of profit for the Mission.

Mrs. Dr. McFarland and Mrs. Rev. Patton and Rev. J. M. Wylie visited the Mission during the communion. This Mission is doing a grand work and deserves the prayers and support of the Church.

A. KILPATRICK.

HER MEMORY IS DEAR.

I was in Latakia when the sad news of the death of Miss W. A. Dodds was received. As one of her native friends, representing many of my country people, I

wish to express our great sorrow for our loss and our high appreciation of all her services.

Miss Dodds, who had so heartily consecrated her life to the service of God and the Mission cause, was greatly esteemed and respected by every one that knew her, for she was always ready to extend a hand of help and kind words to the suffering.

People still talk of her in Mersina, and of the good work she had done in that town. I have heard many stories from women who had been under her care in the school, and they all testify to her earnestness and self denial; but her services in the Latakia Hospital are more spoken of, probably because they are more declared. I often picture her to myself as she sat at the sewing machine, preparing and mending things for the Hospital, as she so often had to do, and at such times I had the chance of having conversation with her.

To give a better idea of her work I will illustrate it with a few instances which speak louder than mere words. A young man of quite a wealthy family was brought to the Hospital by his father, who would not keep him in his own house because of his contagious disease. Miss Dodds took charge of him in spite of the many protests of the people who urged her very much not to go to the young man's room, but her answer was, "I am afraid this young man is not a Christian, and kindness and good care may commend Christianity to him." And so she continued helping and serving him with commendable self-sacrifice and courage, until the end came. Another instance: Sa'dah was a fellah girl, who had in her early days spent a few years at the Latakia Mission girls' school, and afterwards held the position of a servant in the home of one of the Mission teachers.

She was a nice quiet Christian girl, but always looked delicate. Finally the doctor declared that she had consumption, when she was working for a Greek family, which, of course, meant her immediate discharge, as people are very much afraid of consumption here, and so the poor creature had no place to go to, and nobody to look after her. Miss Dodds, realizing the pitiful condition of the girl, took her into the Hospital and cared for her to the last. The people in town said that she was running a great risk, and undoubtedly learned a lesson from her true missionary spirit. Another incident similar to this took place in one of the best Greek families here. A widow was taken down with consumption, her relatives and friends deserted her, and money could not hire anybody to wait on her properly. Once she was left alone for a whole day. Miss Dodds, hearing of this, sent them word to bring her to the Hospital, and that she would look after her. Her relatives were very glad, and she remained there about two months, though her own people said it was a sin to let one like Miss Dodds thus endanger her life.

Deeds of this kind led the people to think: What is there in Miss Dodds that she is not afraid? What makes her life of no value to her? Her life was a model of true piety, and her good works will always be remembered by those among whom she spent her life.

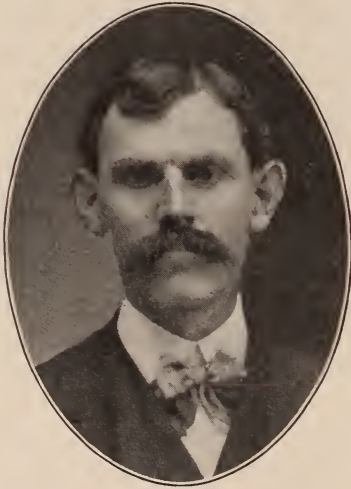
I have mentioned only a few instances, but they show what an earnest, self-sacrificing and devoted missionary and friend they, and we specially, have lost.

Indeed it is not to her family only that the loss is great, but to us and to the Mission work. TAUFIK F. FAPTAL.

A GOOD MAN AT REST.

On the evening of Thanksgiving Day,

Nov. 29, 1906, Elder Joseph Hamilton passed away in the forty-fifth year of his age, after a trying illness. In May, 1905, while at business, he became suddenly unable to speak, and on reaching home, evidently impressed with the seriousness of his condition, he could only say, with difficulty to his wife, whom he met at the door, "You must look to Jesus." From the time of this attack he would now be comparatively bright and then would lapse into a state of unconsciousness that lasted for hours and even days, to be followed by nights and days of sleeplessness. One peculiarity of his case was that during



those seasons when his eyes were held waking, no matter how excited by inability to express what he wished to say, it was only necessary to repeat some favorite passages of Scripture and pray, and he would remain quiet, his hands reverently folded and his eyes closed till the service was over. Often during his illness he asked his wife to read the "No condemnation chapter." For nearly four months he lay on the bed completely helpless, but about six days before the end came he seemed to recognize his friends, and when, after repeating a promise or two and of-

fering a brief prayer, the writer said, "Well, Mr. Hamilton, I must go; good-bye," he responded promptly and clearly, "Stay here." Evidently he wanted more of what was very precious to his soul.

On the testimony of all who knew him, Joseph Hamilton was a man of rare Christian devotedness. And his life supplies a fresh illustration of the value of early religious training and good companionship in the testing years of young manhood. When three months old his maternal grandmother took the child to her home, where he remained under careful instruction in the Scriptures and in the ways of truth and purity till he was fourteen years of age. Then was there awakened a desire to confess Christ before the world, and he was baptized and received into the communion of the Presbyterian Church at Albany, Tyrone, Ireland. Perhaps a year later he went to Belfast in search of work, and was providentially led to find employment in a large firm, where he was thrown into contact with a pious young man in the membership of the Covenanter Church in College Street South. One day the country boy heard his new-found friend, while at work as engineer, singing one of the old Psalms to an air that carried his mind back to the old meeting house in Tyrone. "Hughie," he cried, "where did you get that tune?" "Joe," was the reply, "you come with me on Sabbath and I will show you." He was thus brought under the influence of the eminent Dr. Chancellor, whose preaching and teaching were the means of developing his Christian character and inspiring him with a love for Christian work.

In 1881, Joseph Hamilton came to America and soon became identified with the Reformed Presbyterian Congregation of which Dr. James Kennedy was pastor, remaining in its fellowship till the church

removed to Harlem, when he and his wife sought and enjoyed privileges for a short time in the Third Reformed Presbyterian Church of New York. Subsequently having decided to make their home in New Jersey, they cast in their lot with the United Presbyterian Church on Jersey City Heights, where they remained for about fifteen months, and at the funeral services, the pastor, Dr. Parker, bore witness to the excellence of his character and his sterling worth as a Christian worker. Finding it inconvenient to live across the river and attend to business in New York, they determined to return to the city, and were received into the Second Covenanter Church Feb. 5, 1900. Soon afterward, though comparatively a stranger, the people called him to the eldership, and he served in that office, to which he was set apart Nov. 30, 1902, to the full measure of his health and ability.

Joseph Hamilton was well acquainted with the Bible and loved the companionship of them that fear the Lord and keep His precepts. He was always in the pew with his family on Sabbath, waiting reverently on the ministry of the word, and at the mid-week services, unless there was a justifiable reason for his absence. Above many he seemed to feel the responsibility resting on him as a saved man to lead others into the path of safety. At the funeral services there were present, beside members of the congregation and friends, Jews and Roman Catholics, saloonkeepers and others whom he had tried to draw away from their unbelief and sinful practices to the only Saviour. One after another has since called on Mrs. Hamilton to tell her "how hard your husband tried to get me to love Jesus." He was indeed true to the gospel trust, and has now entered into the joy of his Lord.

JOHN KNOX.

(Concluded from November, 1906,
page 262.)

THE PERSONAL CHARACTERISTICS OF KNOX.

Thomas Carlyle says: "There needs not a great soul to make a hero; there needs a God-created soul, which will be true to its origin; that will be a great soul." Concerning Knox and his task, Carlyle says again: "This that Knox did for his nation we may call a resurrection as from death. It was not a smooth business, but it was welcome surely, and cheap at that price, had it been far rougher." Knox was the bravest of all Scotchmen, and as such he made surrender, under the Divine blessing, of all to the task. The task was not surely of his seeking. Knox had lived forty years quietly, obscure, before he became conspicuous. Then the hour struck for a great work among his people, and the man came forth to perform the task. He sees clearly from the first what must be done, and proceeds to its fulfillment. The events of life never find God unprepared, and events were not beforehand now. Knox was ready for the service and for the sacrifice, and in all the passion of a lover, he made surrender of himself to his Lord and Saviour, and to Christ's true church, and to his beloved Scotland.

First: The conspicuous characteristic of a hero, that he is sincere, applies emphatically to Knox. He was regarded as one of the truest of men by men, and as such he had power beyond many others.

Second: Knox had a good, honest, intellectual talent, not a transcendent one, and yet he was so far superior even in this regard by way of contrast with Rome and her priests, that he was a veritable

giant. In this way he could show the ignorance of the clergy, and because of his own experiences he could uncover the rottenness of the established Roman Church.

Third: Knox was absolutely fearless. "He lies there," said the Earl of Morton at his grave, "who never feared the face of man." He resembles more than any of the moderns, an old Hebrew prophet. The same inflexibility, intolerant to all evil, and stern in his rebuke of those who forsook the truth and went after error.

Knox's conduct to Queen Mary, the harsh visits he used to make in her own palace, to reprove her there, have been much commented upon. Such cruelty, such coarseness has filled some with indignation. Thomas Carlyle says, "They are not so coarse, these speeches; they seem to me about as fine as the circumstances would permit! Knox was not there as a courtier; he came on another errand." In regard to the charge that Knox made Mary weep, Morton said: "Better that women weep than that bearded men be forced to weep." "It was a hapless Queen indeed; but the still more helpless country if she were made happy." Knox was intolerant if that be to stand against sin in high places, and to rebuke the same in God's fear.

Knox is oftentimes called ill-natured, but an ill-nature he had not. "Kind, honest affections dwelt in this much-enduring, hard-worn, ever-battling man." And if, because of circumstances, he must show another side, it was only because forced to the same.

Knox was a man of great force because personally he was a saved man, and under conviction of the heavenly vision, and in obedience to the same, he pressed forward in the cause, never doubting. In the liberty of the Son of God, he sought liberty for the great people for whom

he had come. Thus he served and thus is his life explained.

Again, he was personally a believer in prayer, and in private and in public he was thus a mighty power with God and men. Mary gave expression to this when she said, "I fear the prayers of John Knox more than an army of men."

Withal also, we note that Knox had a vein of drollery in him. Like Abraham Lincoln in the days of slavery, when the cloud was darkest, he had recourse to the story and the joke. Knox could see, and did see, many amusing things. It helped him very greatly in the dark hours of his service. Knox was regarded as an approachable man—a man of great sympathy and a man of solid social approach. "They go far wrong who think that Knox was a gloomy, spasmodic, shrieking fanatic. This prophet of the Scotch was no hateful man. He had a sore fight of an existence, wrestling with popes and principalities; in defeat, contention, life-long struggle, rowing as a galley-slave, wandering as an exile—a sore fight, but he won it."

One of the crowning characteristics of this man was his steady hopefulness. Optimism was the atmosphere of his life. Others might have their doubts and their fears, but not he. He knew that his course was right, and the star of hope never descended from his vision. This, indeed, gave him great power denied to many men. It gave him a great following also. This continued unto the end. Personally he was full of hope for his own future. At the last moment they asked him, "Have you hope?" When he could speak no longer, he pointed upwards with his finger; and so died. We honor ourselves as we honor this great and hopeful leader, John Knox.

THE PRINCIPLES OF KNOX.

First: He taught that there was no other

name by which men could be saved but that of Jesus, and that all reliance on the merits of any other was vain and delusive; that the Saviour, having by His one sacrifice sanctified and reconciled to God those who should inherit the promised Kingdom, all other sacrifices which men pretended to offer for sin were blasphemous; that all men ought to hate sin, which was so odious before God, that no sacrifice but the death of His Son could satisfy for it; that they ought to magnify their Heavenly Father, who did not spare Him who is the substance of His glory, but gave Him up to suffer the ignominious and cruel death of the Cross for us; and that those who were washed from their former sins were bound to lead a new life, fighting against the lust of the flesh, and studying to glorify God by good works.

Second: In conformity with the certificate of His Master, that He would deny and be ashamed of those who should deny and be ashamed of Him before a wicked generation, he further taught that it was incumbent on those who hoped for life everlasting to make an open profession of the doctrine of Christ, and to avoid idolatry, superstition, vain religion, and in one word, every way of worship which was destitute of the authority from the Word of God.

Third: John Knox believed the Bible to be God's Word, and the only weapon with which to fight the battle against sin and error. There was no question in this great reformer's mind on the question of the authenticity of God's Word.

Fourth: He taught in one form or another that nothing is lawful in the Church which is not found in the Word of God. "This may be called," says Dr. Stalker, "his master principle"; and he is never tired of repeating it. Others were content with holding that nothing could be admit-

ted into the Church which was forbidden in the Bible; but Knox went much further, demanding a positive sanction out of Scripture for everything which he would admit. Knox always affirmed that this is the only safe position to assume, and backed up the same with the best of authority. Certainly the corruptions of worship in the Church of Rome, then and now, and also in many other churches, are to be traced to another principle than this of Knox. The Word of God was also a tool used by Knox for the building up the true Jerusalem of God. There is this to be said also in this connection, that the attachment of Knox for the Word of God was personal and not merely professional. In the account of his deathbed it comes out that he was in the habit of reading the book of Psalms once a month, and there breathes a heartfelt sincerity through his allusion to the Word of God in general. The Word of God is to him the man of his counsel. It is a lamp and a light. It is sweeter to him than the honey and the honeycomb. He speaks of the Word of God "as a treasure and jewel most precious."

Fifth: John Knox believed and taught the great doctrine of justification by faith in Jesus Christ, even as did all the Protestant reformers in all the different countries of Europe.

Sixth: John Knox believed in the headship of Christ over all things to the Church. He was the true Shepherd and Bishop of souls. A stranger's voice the sheep would not hear.

He believed that Christ had given laws and ordinances for the Church's constitution and government, which, if followed, would lead to the glory of her divine Lord and Saviour, and to the salvation of men and to the peace and prosperity of his beloved country. He or-

ganized the Church on a truly scriptural basis—scriptural in her doctrine, discipline, worship and government. He taught the people to read the Bible and to pray every day. The family altar was set up, and the Psalms were sung, and the Bible read and prayers said, in nearly every home, morning and evening, in all of Scotland. He organized congregations and trained the people to do the same. As nearly as I can discover, the congregations organized by Knox were very like our own. The Psalms were sung, and without any instrumental music. Knox believed in a free Church in a free State. This was hard to secure, since all had been educated to the idea of the union of Church and State, but it is my firm conviction that Knox saw the true idea, and that therein could come the day of permanent peace in both the State and the Church. Both of these divine institutions were mutually related the one to the other, and both obligated to work for the other. In his conception of this question, Knox had clearer ideas than many of the great reformers, especially Luther and Calvin, and also many who followed Knox in the subsequent struggle in Scotland.

One of the questions which was uppermost in Knox's mind was the question of civil government and the duty of citizens in regard to the same. Dr. Stalker says: "For government in the abstract Knox had the profoundest veneration. He abhorred anarchy, and when he heard in Geneva that some of the adherents of the Reformation in Scotland were thinking of a revolution, he wrote an earnest letter of dissuasion, hinting to them that they were being made the dupes of political adventurers." Some have thrown mud at Knox and his true successors, and have said that they are "no government people." There could be nothing farther

from the truth. Knox held one great principle, so familiar to some of us, that God Almighty is the source of all authority, that Jesus Christ is the Head of the Church and King of nations, and that the Bible is the fountain of all law. Knox believed all people in their several relationships owe allegiance to Jesus Christ. He held that the executive, the legislative and judicial tribunals, all owe allegiance primarily to God and His Christ. In the words of Thomas Carlyle, "He did mean that kings and prime ministers and all manner of persons in public or private should walk according to the Gospel of Christ and understand that this was their law supreme above all laws. He hoped to see such a thing realized, and the petition, 'Thy Kingdom come,' no longer an empty word."

"In Knox's mind, regal authority was not based on a contract, assumed to exist between rulers and subjects, and liable to be dissolved in case the ruler proved untrue to it, but rather on a pledge assumed to be given by the prince to God, who withdraws His support when the pledge is broken, and so lets the throne topple to the ground."

Hence the throne must be related fundamentally to God and His Christ and related by the teachings of Christ to the people. Thus we have the true Christian state for which we all look as the consummation of all these principles of Knox. But what was to happen if government should be bad—if, instead of promoting the welfare of the people, it fastened on their necks a yoke of oppression, and if, instead of promoting religion and virtue, it fostered superstition and encouraged immorality? This was the question Scotland had to face in the evil days of Mary of Guise, when the country was overrun with the French soldiery, and in those of Mary Stuart, when French

manners were introduced at court and the attempt was made to overturn the Protestant reformation, and Scotland looked for an answer to Knox.

To him it was axiomatic that there was some remedy. It never occurred to him that a country should put up with bad government, on account of the supposed right of princes. To his mind the supreme right was that of the country to enjoy good order and to advance in the path of progress.

The obedience of the people was conditioned on the adherence to the Divine order and its true ends, and when and where that was not found it was the right and duty of good citizens to resist and to set up others in their places. This was always to be done in the fear of God and after prayer and fasting; but it was to be done. If such a principle were operative to-day among the masses in Russia and Turkey, a new condition would prevail in a very short time. We must remember that Knox was indeed the pioneer leader on this great subject.

THE DEBT WE OWE TO KNOX.

This brings me to the debt we owe to Knox. Not only Presbyterians, but all men are reaping the benefit of his struggle for religious and civil liberty. What Knox said and did prepared the way for the days of liberty in all parts of Great Britain. This same doctrine later appears in Scotland as the Sauquhar declaration was flung to the breeze. It was the doctrine of the Mecklenburg declaration of the Covenanters in North Carolina, and it gloriously reappeared in the great Declaration of Independence of 1776 in this country. Knox counted no sacrifice too great for the name of Jesus. By that name he had been saved, and that name to him was higher and more glorious than any other name, and in the home

and in society and in the Church and in the State it was to be supreme. The principles of Knox are eternal and must prevail.

SAMUEL MCNAUGHIER.

Boston, Mass.

GOD'S FINANCIAL SYSTEM FOR HIS KINGDOM.

THE LAW OF THE TITHE REGULATES THE OPERATIONS OF THE GRACE OF LIBERALITY.

The law of tithing runs like a golden thread through all the Scriptures. "The tithe of the land is the Lord's." Just as man was required from the beginning to consecrate one-seventh of his time, as a recognition of the fact that all his time belonged to God, so he was required to dedicate one-tenth of his property, as an acknowledgment that all his property belongs to God. The same arguments that prove that the setting apart of one-seventh part of time for divine service was an original and permanent institution, will prove that the consecration of one-tenth of our property to sacred uses was an original and permanent law. The universality of the custom of giving one-tenth of their income to their gods, which prevailed among the nations of the Greek and Roman antiquity, among the Gauls in the West, among the Scandinavians in the North, among the Carthaginians and Copts in the South, and among the Asiatics in the East, is presumptive evidence that the law of tithes was given to man at the beginning, as the custom of the same nations giving one-seventh of their time to their gods, is evidence that God ordained the Sabbath in the beginning, and it came down by tradition to all kindreds and tongues and peoples. This tithing occurs early in Genesis, when Melchisedec, priest of the Most High God and King in Salem, met Abraham returning from the slaughter of the kings, and Abra-

ham gave him tithes of all. This must have been in obedience to a divine law known to both, for we read in Hebrews 7, 6, that Melchisedec "received tithes of Abraham," or, as the Greek has it, "he decimated or tithed Abraham." Again in the ninth verse: "Levi also, who received tithes, paid tithes in Abraham"; or, as the Greek more forcibly expresses it, "And Levi also, the receiver of tithes, was tithed in Abraham." Here we have Melchisedec, the administrator of the law of tithing, exercising his authority as Priest of God; Abraham, a distinguished subject, obeying the law; the superiority of Melchisedec to Levi, the later administrator of the law, in that Melchisedec tithed Levi in Abraham, and the approbation of God upon the authority exercised and the subjection rendered. "The less was blessed of the greater." Jacob at Bethel solemnly vowed that "of all that Thou shalt give me I will surely give the tenth unto Thee." It is an admitted principle that approved examples establish the existence of a law. And it is an old maxim, "*Ratio legis est lex.*" If the reason for the law remain, the law continues. The tithe was incorporated in the Mosaic system. Among the Jews a brilliant and imposing service was established. The tribe of Levi was consecrated, and the sons of Aaron were to be priests, besides a multitude of Nethinim, or stationary men, who were divided into twenty-four classes to serve at the daily sacrifice—80,000 were hewers of wood, and 70,000 bearers of burdens. At Sinai the Levites numbered 23,000 males, 12,000 were grown. The people numbered 600,000 men for war. One minister for every 50 men, besides the army of Nethinim. In David's time there were 38,000 Levites ready for service: 24,000 to assist the priests in the sanctuary, 6,000 to act as lawyers and scribes, 4,000 to furnish music for the house of

God, and 4,000 gate-keepers. Abundant provision was made for them. Forty-eight cities with their suburbs were given them for homes. One-tenth of all the increase in Israel was given for their maintenance. This was the original tithe. A second tithe was to be given for their sacrifices and feasts. In addition, they were to give to the poor and make free-will offerings. They maintained the school of the prophets, built tabernacle, temple and synagogues, left the corners of their fields unreaped for the poor, and let fall sheaves for them, and left gleanings of grapes and tops of fruit trees ungathered for them. They gave the first fruit and redeemed the first born, and gave the temple tribute. A conscientious Jew gave at least one-third for charity and religion. And they found that this liberality enriched them, while withholding any of it tended to poverty. And both in giving such a law and in its Providential enforcement, God has impressively taught us that those who give shall have abundance in return.

But we are now concerned with the tithe. In Nehemiah's time the tithe was withheld, and the priests left the temple and went to their cities and fields. And he contended with the rulers and said, "Why is the house of God forsaken?" And "all Judah brought the tithe of the corn and the new wine and the oil into the treasuries." Neh. 13, 10-14. In Malachi the people are charged with robbing God because they withheld the tithe. "Ye have robbed Me, even this whole nation; in tithes and offerings." The Saviour recognized the tithe law. "Ye pay tithes of mint, anise and cummin, but neglect the weightier matters of the law, judgment, mercy and truth. These ought ye to have done, and not to have left the other undone." The Jewish economy has passed away, and with it the Levitical order, and the provision made for them.

But the law of tithing remains. It existed before Judaism, and it continues since. And so in Hebrews 7, 12, it is expressly said that the law of tithing has been transferred from Aaron to Christ. "For the priesthood being changed, there is made of necessity a change also of the law." The priesthood has been changed to Christ. The law of tithing has therefore of necessity been transferred to Him. And just as Abraham and Levi, who was in his loins, obeyed the law in paying tithes to Melchisedec, and as the Israelites obeyed the law in paying tithes to Levi, so we must obey the law in paying tithes to Christ. God is waiting for His people to prove the validity of this law. "Bring ye all the tithes into My storehouse, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive."

J. M. FOSTER.

Boston, Mass.

PROTESTANT STATISTICS.

Professor Kattenbusch, of Goettingen, has been investigating afresh the statistics of Protestantism throughout the world, and his conclusions are very interesting. He estimates that there are now about 180,000,000 of Protestants in the world, as over against something like 250,000,000 or 260,000,000 Latin Catholics and 100,000,000 to 110,000,000 adherents of the Oriental Churches (orthodox or heterodox Greeks). The distribution of these 180,000,000 of Protestants is as follows: First, of all countries in number

of Protestants, stands the United States, with 65,000,000 to 66,000,000 out of a population of about 79,000,000. Next comes Great Britain with 37,000,000 of Protestants out of a population of, say, 42,500,000. Next, Germany, with 35,000,000 of Protestants out of a population of 56,000,000. To Sweden and Norway are attributed 7,500,000; to Denmark, 2,500,000; to Russia, 6,000,000; to Hungary, 4,000,000; to Holland, 3,000,000; to Switzerland, 2,000,000; to France, 500,000, and to Austria, 250,000. The British colonies add 10,000,000, and the Protestant missionary churches about 4,000,000 more. It is interesting to note that of these 180,000,000 of Protestants, no less than 114,000,000 are of English speech. With respect to the various types of Protestantism, Professor Kattenbusch's statistics yield the following results: Of the 180,000,000, no less than 100,000,000 belong historically to the Reformed Churches—57,000,000 in America; 32,000,000 to 33,000,000 in Europe; 10,000,000 elsewhere. Fifty-six millions are Lutherans; 32,000,000 of whom are in Germany; 29,000,000 are Anglicans. An American Presbyterian must feel a sense of combined elation and fear as he realizes that both his country and his Church are the banner-bearers of Protestantism. Protestantism is at the opening of the twentieth century prevaillingly an English-speaking and a Presbyterian religion. Fifty-six per cent. of Protestants are Reformed in their affiliations; 66 per cent. of Protestants are of English speech. —*The Presbyterian.*



The reason why Christ cannot enter some lives is because they want Christ to allow them to remain as they are.—*Wells.*



The face is made every day by its morning prayer, and by its morning look out of windows which open upon heaven.—*Joseph Parker.*

EDITORIAL NOTES.

OLIVE TREES wishes its many readers
A HAPPY NEW YEAR
 and records the conviction that this happiness can only be found when time, energy, and money are expended in the service of the enthroned Redeemer. The selfish are invariably unhappy. No truer statement was ever made, no nobler sentiment was ever penned, no clearer and fuller solution of the problem of life holds a place in the literature of the world, than the answer to the first question in the Assembly's Shorter Catechism:

Man's chief end is to glorify God and enjoy Him forever.



In December OLIVE TREES an appeal was addressed to the churches for

\$2,000.00

to purchase a building in Tarsus for the use of the Mission in that field. It seems, however, not to have attracted much attention. We are indebted to "Howard Brown and Bro.," Fourth Avenue., Pittsburg, Pa., for a contribution of \$5 each, which was forwarded, according to the custom of the members of Eighth Street Church, through the Treasurer of the congregation. Now that the yearly offerings for the Foreign Missions have been made, and the holiday season, with its usual demands on the purse, is over, there may be something left to provide a shelter for our faithful workers in Tarsus. As stated in the appeal of the Board, this field has never asked nor received money from the Church for building purposes, while large sums have been given for houses and chapels in all the other fields, and consequently, as every one must admit, it has special claims on the present liberality of those who desire the success of the Mission. The appeal

calls for less than 75 cents a family, but, considering the wealth of the Covenanter Church in America, it is a shame to talk about cents. There are surely twenty men or women in its membership who would be happier as well as enjoy a larger measure of material and spiritual prosperity, if they would each send a personal check for a hundred dollars for this purpose to Treasurer Walter T. Miller, 81 Beaver Street, New York.



At the meeting of the Foreign Board in New York, Monday, Dec. 24, 1906, John Peoples, M.D., an elder of the Second Reformed Presbyterian Congregation in Philadelphia, Pa., was appointed medical missionary to Tarsus Mission, Asia Minor. The date fixed for his departure is September, 1907, and in the meantime he will devote himself to special preparation on definite lines of work that he may be more thoroughly qualified for service in the field. Dr. Peoples entered upon the study of medicine with a view to missionary work in the foreign field. He graduated June 2, 1906, from the Medico-Chirurgical College of Philadelphia, and has since been serving as interne in one of the general hospitals in the city. A certificate from Dr. Howard S. Anders describes him as "in splendid physical condition; - - - his vital capacity and endurance evidently full and sturdy," while his associates in church work bear cordial testimony to his Christian character and devotedness.



It is a matter of deep regret that a persistent attack of bronchial asthma has made it necessary for Rev. Irvin A. Blackwood to resign the pastorate of Fourth New York. During the six or

seven years of his ministry in the city, he was not only greatly beloved by his own congregation, but had endeared himself to other churches. Into whatever pulpit he went his preaching was peculiarly attractive, and the young people were always delighted when he and Mrs. Blackwood could be present at their union services. On the Wednesday evening before their departure his own people gave tangible proof of their love by the surprise presentation of a beautiful leather purse containing five twenty-dollar gold pieces. Our brother will be greatly missed in many circles, and there will be many prayers for his early restoration to the strength of former years.

The resignation of Mr. Blackwood will not affect his relation to the Board of Foreign Missions, but he will continue as its Educational Secretary, to press the mission study course. All communications on that subject should be addressed to cor. Twenty-first Street and Liberty Avenue, Pittsburg, Pa.



Early in December, Mr. F. J. Holmes sent us \$5 from the L. M. Society of Topeka, Kans., and \$5 from Mr. and Mrs. George Young, of Eskridge, in memory of the late Mrs. Martha Magee, a former member of the Society, to be added to the "Memorial Thank-offering" fund for China.



When renewing OLIVE TREES for 1907, Miss Mary J. Shanks, of Allegheny, Pa., enclosed two dollars, which, at her request, have been forwarded to the Treasurer of the Jewish Mission.



Since last acknowledgment OLIVE TREES has received and passed on to Australia the following contributions toward the work with which Dr. John G. Paton is identified in the New Hebrides:

A Missionary Society in Nova Scotia, through Mr. E. L. Johnston, New York.....\$30.00
Mr. T. B. Jackson, Elgin, Ill.... 35.00



Rev. Louis Meyer has mailed us the "Year Book of Evangelical Missions among the Jews." It contains the papers read at the Amsterdam Conference in 1906, including the "Essentials of Judaism," "Mission Work Among Jewish Women," and other articles of great value to all who are interested in the conversion of the world. It also contains "a statistical Review of Evangelical Missions Among the Jews throughout the World," which Mr. Meyer, who is the author, says, in a prefatory note, "represents ten years of patient labor." He has been careful not to distinguish between "so-called large and small missions," and has also taken into account individual effort, "because," as he writes, "I am not to judge of the possibilities of any religious work, and because I am persuaded that sometimes a small individual effort brings more glorious fruit than the costly machinery of a large Mission. All depends on our faithfulness and the divine blessing." Every one who desires to be fully informed as to what the Redeemer is doing in the world of missions will need this Book, which can be obtained from Mr. Meyer, 43 Mitchell Place, Mount Auburn, Cincinnati, O., for 65 cents.



We have read with great pleasure a tract by Rev. R. J. Dodds, of Mersina, on "Luther's Marriage." It has been translated into Arabic for distribution in the Mission fields, where very mistaken notions exist in regard to the character and work of the great German Reformer. The adherents of the Greek Church are very ignorant, and such a tract cannot fail to enlighten them on a question of some im-

portance. If the English edition could be put in circulation among Roman Catholics in this country it would open the eyes of many, and might lead to good results.



It is now six months since the Corresponding Secretary of the Board offered to the Church the three rings that Miss Jennie B. Torrence entrusted to him



to be disposed of for the benefit of the Mission at Tak Hing Chau. They are not yet sold, and he will be glad to receive an offer for them.



The Fleming H. Revell Co., New York, Chicago, and Toronto, has sent us

The Missionary and His Critics. By James L. Barton, D.D. Price \$1.00 net; and

The Meaning and Message of the Cross. By Henry C. Mabie, D.D. Price \$1.25 net.

The title of the first book tells at a glance the purpose for which it was written. No friend of Missions can read the table of contents without desiring to secure a copy for himself: The Merchant and the Missionary; The Missionary and Native Religions; The Missionary and the Tourist; The Missionaries and the Jour-



nalist and Author; The Missionary and Foreign Residents; The Missionary and His Government; The Missionary and Local Officials; The Character and Ability of the Missionary; The Missionary and Luxurious Living; and The Missionary and His Achievements. Under these ten headings the author discusses the various phases of criticism adverse to Christian Missions in a most pleasing style, closing each chapter with a mass of confirmatory testimony from the lips and pens of distinguished men in almost every walk of life—men who, though not identified with foreign missionary work, can speak from observation and experience as to its value. And the evidence that he thus brings forward in support of his own statements is completely overwhelming. Some years ago a young minister asked us to direct him to the very information that this volume supplies, and we now advise him to send for Dr. Barton's book.

The second volume is a treatise on the Atonement. Reverential in its discussion of this central truth of revelation, it presents the subject in a most attractive form, abounding in passages of peculiar beauty. Not only preachers, to whom it is dedicated, but all Christians who read it will be lifted into closer communion with God and have their convictions deepened as to "the missionary energy of the cross," and that "the Christ of the cross is the desire of all nations." The study of this volume cannot but be helpful, as it demands thinking on the most precious and uplifting of all themes; and the true way to develop Christian character is to "consider Jesus Christ."

Never be discouraged because good things get on so slowly here. Enter into the sublime patience of the Lord.—*Macdonald.*
Every day that dawns brings something to do which can never be done as well again.—*Jas. Reed.*

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